FUTURE OF AHMADIYYA MOVEMENT

by

Hazrat Mirza Bashir Ahmad

Published by :

Ahmadiyya Muslim Foreign Missions Office
Rabwah, (Pakistan)
1960

CONTENTS

		Page
1.	Introductory Remarks. ...	1
2.	Dangers facing Islam and the Ahmadiyya Movement. ...	2
3.	Warning by the Holy Prophet. ...	7
4.	Gog and Magog. ...	9
5.	Dajjal. ...	11
6.	Fears and hopes of the Promised Messiah. ...	14
7.	Four possible causes of despair.	
	(*a*) Exaggerated Sense of dangers. ...	17
	(*b*) Material outlook. ...	20
	(*c*) The seed and the tree ...	24
	(*d*) Difference between *Jalal* and *Jamal*. ...	27
8.	Rate of progress in the two systems. ...	31
9.	Prophecies of the Promised Messiah about the future of Ahmadiyyat. ...	38
10.	*Tadbir* and *Taqdir*. ...	46

1st Edition

Nusrat Art Press, Rabwah.

INTRODUCTORY REMARKS.

In the name of Allah, Ever Gracious, Most Merciful.

We extol His praises and invoke His blessings on His noble Prophet and on His Servant, the Promised Messiah :

When I was laid up with serious heart trouble, in Lahore, during the summer of 1954, and my life hung precariously in the balance of hope and fear, friends in large numbers from Lahore and other places moved by their feelings of devotion and affection infused by God, in the hearts of the Ahmadiyya brotherhood, through their attachment to the Holy Founder of the Movement, used to visit me during those days to inquire about my health. I derived great spiritual pleasure from meeting with them or from learning of their visits, for, most of them, in deference to the Doctor's instructions, did not come in to see me but only called and left behind them their gift of prayers for me.

I derived particular pleasure from contemplating in what wondrous manner, Allah has shown a miracle of love and brotherhood, at the hands of the Promised Messiah (peace be on him), with the blessings of the Holy Prophet of Islam (peace of Allah be on him and His blessings), binding close together, under one roof, people of different classes, castes and climes, in the spiritual bonds of sincerity and one-ness, rare even between real brothers.

Dangers Facing Islam and the Ahmadiyya Movement.

During this period, after I had made some progress, some friends would come and lightly discuss various religious questions with me. I dealt with their queries to the best of my ability and as far as the state of my health permitted. Of these questions, one, which, some youthful friends, repeatedly put, concerned the future of the Ahmadiyya Movement. What perturbed them greatly was the absence of palpable signs of the final success and ascend-

ancy of the Movement established some seventy years ago. In fact, in certain respects, the difficulties had been aggravated and false values and materialistic philosophies had gained such a currency and the force of evil held so strong a sway that in the midst of these fearsome and all-embracing typhoons, God alone could help the little bark of the Ahmadiyya Movement. Judging by the known circumstances some failed to imagine how this small, poor and ill-equipped community, already beset with diverse difficulties, both internal and external, could overcome the great dangers that surround it in all directions, more particularly, when the Muslims in general are so helpless and weak against the Christian and atheistic powers while the Ahmadies are an insignificant fraction of the main body of Islam. How would then the dream of Ahmadiyya ascendancy come true? How would a mite of a thrush lay the enormous giant by the heel, pitted as it was, on the one hand against the intellectual pro-

gress of the west, against the march of science, the pervasiveness of philosophic thought, the high tide of materialism, the Plethora of wealth and the stupendous mass of armament, and on thè other, against the socialistic powers and the tumultuous ocean of their open and secret designs coupled with great material and scientific advance. No wonder, then, that at the threatening sight of such an array, even the sincere devotees apprehensively cry out in the words of the Quran, "*Where is the help of Allah*"? I believe the query of these friends was prompted by these fears.

When this question was put to me, I tried to dispel the apprehensions of my friends by a short and summary explanation. I was at the time in no condition to deal with it at length and my friends, in view of the state of my health did not pursue it overmuch. The discussion which took place in the spirit of unquestioning faith in the Unseen, remained confined to a brief exchange of views. Voicing

my own inner conviction, I said to my friends that, no doubt, in the present circumstances, the conditions which were really alarming must be greatly agitating their minds, but that so far as I was personally concerned, I had never felt dismayed in the slightest by any exhibition of evil or materialistic power and had all along not only firmly believed but had entertained full faith, through perfect inner insight, in the ultimate triumph of the Truth; but that this was not due to any personal merit of mine (I have ever been assessing my own failings) but had its roots in the devout prayer of the Promised Messiah (peace be on him) offered by him in behalf of his little children 55 years ago, in the words:

> "May the prestige of *Dajjal* never approach their dwellings".

I have never, by the grace of God, been dismayed by the might of opposing intellectual forces or by any material power. But this question is undoubtedly assailing the minds of

many young men and impressed by the pressure of their environment, their minds are invaded by apprehensions about the final success of the Ahmadiyya Movement and its ultimate ascendancy, the more so, when they view it against the background of the early triumph of Islam, when one third of the then known and civilized world was subjugated by Islam and it became a great world power, within about fifty years of its emergence. As against this the Ahmadiyya Movement which claims to uphold the standard of everlasting and universal Islamic supremacy, in its second phase, is still, after as many as seventy years of its advent, a target of the sneers and insults of all classes of men and far from being supreme, its very existence apparently seems to be in grave peril. In order to allay this type of mental worry and to dissipate doubts and misgivings, I have thought it expedient to deal with this important question at some length, so that immature young men who, because of their fears and natural inclinations in such

matters are prone to lend themselves to pessimism, may be illumined with the rays of living faith and take heart and so that they may be endowed with an undying faith in the final triumph of Islam and the Ahmadiyya Movement and in the ultimate break up of the forces of materialism, capitalism, and communism, before the onslaught of Islam and Ahmadiyyat, as dust and gravel is swept off by a fast-blowing wind.

"*So lose not heart nor grieve. You shall be victorious by the grace of God, if only you are true believers.*"[1]

Warning by the Holy Prophet

In this connection, the foremost thing to bear in mind is the mass of prophecies concerning the ultimate supremacy of Islam and the Ahmadiyya Movement. They are not random shots born of wishful thinking, in blind disregard of opposing forces. In fact all these prophecies were made after a proper appraisal of the antagonistic currents and with full know-

[1] The Quran.

ledge of the dangers that lay ahead and after correctly assessing their potential. Through ignorance a person may declare these prophecies to be far ahead of the time but they cannot be treated as hollow claims of the demented or cries in the dark. For, the Quran, the Traditions and the Ahmadiyya literature abound with accounts of the terrifying dangers and difficulties which must be encountered before the ultimate victory and ascendancy of the Truth in the latter days. In making these disclosures in the very beginning, the twofold consideration in view was that *first* the faithful should, being apprised fully of the dangers that beset their path, make their preparations accordingly, to the best of their resources and capacity, to meet them and being *forewarned should be forearmed,* as is the English saying, and, should not become indifferent and negligent. *Secondly*, that it may, at the appointed hour, be a sign from God to the people that His Messengers have won the final

victory, despite extreme helplessness and extremely poor resources over the great opposing powers, and in full accordance with the terms of the prophecies publicized long in advance ; and that by laying the demon by the heels, the thrush may prove that there is behind it the hand of a mighty Power, before which no power of the earth has so much weight or value as the winglet of a gnat. It is, thus, the eternal way of God that while He declares at the outset the triumph and ascendancy of His Messengers, He simultaneously reminds them of the grave dangers that they have to face.

Gog and Magog.

For instance, the Quran mentions the anti-Islamic forces with which Islam had to combat in the latter days as *Gog and Magog*. Simultaneously, through the Holy Prophet (peace of Allah be on him and His blessings), it has been declared that these deceptive forces will ultimately melt away like salt in their opposition to Islam. The Quran says in refe-

rence to Gog and Magog i.e. the two rival powers of capitalism and communism :—

> "In the later days Gog and Magog[1] will be let loose to make mischief and they will occupy every height in the world so much so that there will not be a position of ascendancy or vantage that they will not hold and from their heights they will issue forth in speed to crush the backward races and keep them under their heels".

What a graphic and marvellous picture of the ugly aspects of the powers of capitalism and of communism; as if a whole sea has been sealed up in a nutshell. The Muslims have been warned and alerted not to take lightly the powers that would oppose them, but, that it would be an evil that will sweep over the whole of the world like a vast flood ; its terrifying waves will break forth to innun-

1. Gog denotes Russia and Magog denotes Britain and their progeny. So did the Holy Founder of the Ahmadiyya Movement explain these names seventy years ago.

date every depression and low lying area as the mountain streams thundering and roaring down after torrential rain flood the low-lying valleys.

Dajjal

It should be borne in mind that the nomenclature of Gog and Magog is based on racial and political aspects and applies to the same people who, on religious and spiritual grounds, have been termed the anti-Christ (*the Dajjal*) in the Traditions of the Holy Prophet. In this connection The Holy Prophet (peace of Allah be on him and His blessings) observes :—

> "There has been no more calamitous evil than the evil of *Dajjal* (anti-Christ) from the day Adam was born."[1]

The Holy Prophet (peace of Allah be on him and His blessings) did not stop with giving a warning. He went further and predicted the ultimate triumph of Islam against this threat. Giving his followers the glad tidings of the

---

1. Sahih Muslim.

annihilation of the anti-Christ, at the hands of the Promised Messiah (i.e. the Messiah of Islamic dispensation) he said :

> "When the anti-Christ (Dajjal) will be in power, Allah the Mighty will raise a Messiah in the likeness of Jesus, the son of Mary, and he will pursue the anti-Christ to the very doorway of the disputers and slay him there."

In the above tradition, the expression "the doorway of the disputers" bears two subtle hints. *First*, that the clash between the Promised Messiah and the anti-Christ will not be a battle of arms but will be an exchange of reasons and arguments. *Secondly*, that the Promised Messiah will continue bearing down on the anti-Christ in this battle of polemics forcing him to his doorway and will slay him there with his arguments, with reason and heavenly signs and spiritual weapons, and that simultaneously the temporal power of the anti-Christ will also start melting like salt.

Another tradition of the Holy Prophet (peace of Allah be on him and His blessings) says :--

> "When the anti-Christ (*Dajjal*) will see the Messiah come to force conclusions with him, he will begin melting away even as salt melts in water."[1]

The likeness to the melting of salt carries the sutble hint that as salt starts melting in the humid air of rainy season, so shall the powers of the anti-Christ become enfeebled as a consequence of the hidden influences during the rainfall of heavenly signs, in the time of the Promised Messiah, when the angels of God will release their spiritual forces and a breeze will blow from the heavens which will slowly neutralize the germs of deceit, and the rule of Divine Unity will supplant Trinity and polytheistic beliefs. In short, the Islamic prophecies relating to the ascendancy of the true Faith, in the latter days, were not a cry of

---

1. Kanzulummal Vol. 7 page 193.

self-complacence which had been raised in ignorance without assessing the potential of opposing forces, but the predictions were made after due warning of the decreed dangers and after fully alerting the faithful.

Fears and Hopes of the Promised Messiah.

The same is true of the Promised Messiah (peace be on him), the Founder of the Ahmadiyya Movement. He took due cognizance of the dangers that were in his path and did not keep his followers in the dark about their gravity. In fact he made specific reference to them. He says in this connection, in the course of a poem.

> "Now there is a spiritual war on between this humble servant and satan. My heart is sinking O Lord : it is a tough undertaking. This war is a more venturesome enterprise than the Russo-Japanese War.[1]

1. When the Russo-Japanese War broke out in 1905, the position of Japan as compared to Russia was like that of a little mound to a great mountain. The words of the Promised Messiah are intended to point to this contrast.

I am without resources and opposed
to me is a renowned rival."[2]

But in this terrible war he did not lose courage nor did he lose hope. On the contrary, challenging the opposings forces, he said :-

"Take me not for a weakling. For,
I am the lion of God and at my
back is the hand of the One against
whom no power on earth is worth as
much as a fox."

In the same poem, he continues :—

"Behind the veil I behold a Supporter
of mine,
With drawn sword repelling whosoever
attacks.
If the unsuspecting foe were to see
that arm and that armour,
He will lose whatever senses he has
and forget all malice.
It is no good challenging to battle
the one who belongs to God.

---

2 Barahin-i-Ahmadiyya, Vol. V.

O mean and miserable fox, court not an encounter with the lions."

In short, God-sent Reformers do not close their eyes to the dangers and forces arrayed against them, nor do they become apprehensive on account of the perils that face them nor ever give way to despair. On the contrary, in spite of the great dangers facing them, they firmly believe in their own ultimate success. The secret of their success in fact lies in the double defence of their perfect inner insight and their firm faith. Unfortunately, because of weakness of faith, a section of the people, on seeing the dangers, gives way to despair and starts wondering how they can win out in the face of such grave obstacles. On the other hand another section, totally oblivious of the difficulties that beset the path, lives in a fool's paradise and because of its naivete, takes no part in the effort and sacrifice appointed by the All-Knowing God, in

terms of available means at their disposal. That is why great divines have said and the Promised Messiah (peace be on him) has also time and again observed that *true faith swings between fear and hope*. In other words, there should be neither the exuberance of optimism which makes one totally neglect the requisite effort, nor excess of fear which lands one in despair.

Four possible causes of despair

First cause is exaggerated sense of dangers and lack of trust in Divine promises

In fact pessimism of this type has a fourfold origin. First, it is due, on the one hand, to an exaggerated sense of dangers and difficulties in one's way and, on the other hand, to weakness of faith and lack of trust in Divine promises. One must, as a rule, take into account the difficulties and dangers, but should not make a bugbear of them, to frighten oneself out of one's wit and their sight,

thus lending oneself in despair and in lamen ation over one's ill luck. On the contrary th realization of one's difficulties should spur on further in one's efforts to conquer them ; whi a living faith should view Divine promises n as a pleasing diversion like toys but as truth brimming with life which are as good as fu filled before one's eyes. Would that ou friends appreciated the fact that faith carri a tremendous hidden potential ! Would tha they valued this great verity !

Some sayings of Jesus of Nazareth (peac be on him) are indeed charming. He has ol served :

"If you have in you faith as much as mustard seed (true and living faith) you ca walk over water and move mountains."

It is however a matter of deep regret tha Jesus, in spite of this good teaching, failed t infuse a living faith in his disciples. But our Hol Prophet (peace be on him and the blessing of Allah), on account of his supreme purity

ing power, infused in his companions the faith which, in the twinkling of an eye, changed the course of history and shook to their foundations high towering mountains. The companions of our Holy Prophet would leap into the chasm of death as boldly as if they were beholding the spectacle of paradise in the very drops of their life-blood and they indeed reaped the full fruits of their faith. But a person with weak faith loses heart at the sight of every obstacle. Thus those who are in doubt about the triumph of Islam and Ahmadiyyat are afflicted with sight which is more than normally keen in seeing danger and magnifies to them, out of proportion, their difficulties and hardships while their faith, is so weak that, under the pressure of their environment, they do not cherish that degree of certainty which is the characteristic of the true believers. Instead, by giving vent to their misgivings and doubts in season and out of

season, they become instrumental in dishearter ing others.

In fact they are altogether ignorant o the limitless powers that our Al-Mighty Go possesses. They have also no idea of th great potentialities inherent in their own natu as shaped by the Divine hands. Do the believe that in a mere atom God has posite the power to destroy a whole region, whe it is contrived to explode it in a particul fashion while there inheres in man, the nol lest of the creation, who was fashioned the best combination of capacities, no speci power but that he should bend before eve hardship and in the face of every difficul succumb to every indignity ? It is a high deplorable outlook indeed !

The second possible cause of despair is material out look combined to merely visible factors

Another reason for despair is that, sin the common people have an eye only f

the visible circumstances and the visible means and they base their views and forecasts on the material and visible aspects of things and when they see the Divine movement in such a weak state against the greatness and vastness and the forces opposing it, they begin to be pessimistic. The truth of the matter is that Divine Movements do not depend for their progress on material resources and visible circumstances ; but rather on the hidden and spiritual forces that the Wise and the Mighty God presses into service and support for them. It is to this end that the Holy Quran makes mention in connection with the creation of Adam, of the point that commanded the angels that since He had to reform the world through Adam, they should all devote their energies to making his mission a success and should not leave that weak and frail-looking person to His visible resources only. The entire spiritual host of angels is deployed then, in obedience to the

Divine command, with all its equipment, i the service and support of the Heavenl Reformer. So do all the powers and proper ties latent in nature come to the fore an assume their role in the project of reforma tion, except, of course, Satan and hi disciples. This is the plan that operate whenever a divinely inspired Reformer appe ars, human faculties receive a stimulus an this creeping and crawling and despised crea ture suddenly starts soaring high on th wings of the Holy Spirit and a whole worl wonders whence this frail weakling came t command such meteoric success and suc miraculous ascendancy. The reference in th Holy Quran to the descent of angels, in th support of Muslims, in the battles of Bad Uhad and Ahzab, denote this very Heavenl support which made the hearts of the idola tors sink lower and lower in depression, i spite of their imposing visible means an equipment and uplifted the hearts of th

Muslims with vigorous hopes of victory, in spite of their utter lack of equipment and manifest weakness. Heavenly forces were engaged in many other diverse and mysterious ways as well in helping the Muslims. The second reason, therefore, for misgivings of this nature, is that the hearts of some people crumple up with fear, judging only by the visible circumstames and visible means and despair of victory for a weak human being with a hand full of followers extremely limited resources against tremendous forces and heavy odds, arrayed in opposition to him. While it is a matter of common sense that if God does really exist and is all powerful, then how is it possible that He will throw a weak man in the tumultuous and stormy sea of the world and expect him to overcome single-handed the entire world, with his extremely limited powers? Surely when God appoints a man to reform the world, He presses, in his service and support, all the hidden forces

latent in the heavens and in the earth. It is this truth that the Promised Messiah (peace be on him) points when he says:

> "They propose to give thee, O brother, the reward of service of faith gratis: for, it is the decree of Heaven that must be fulfilled, whatever the circumstances."[1]

The third possible cause of despair is looking at the seed in one cause and at the tree in the other.

The third reason for despair and doubt is that people are generally used to seeing the parties and groups around them as well-set fixtures and full-grown trees, but the Heavenly party appears to them as a seed and since they lack healthy imagination and foresight, they lose nerve at the sight of a small seed in contrast to a full-grown and vigorous tree and this gives rise to an inferiority complex.

The correct way of appraisal therefore lies in seeing several hundred years back, on the

(1) *Ayina-e-Kamalat-e-Islam*

early history of their opposing nations: just as they have an eye only to their own beginning; so that they may be able to judge seed against seed and not contrast their own seed against other people's grown-up trees. Take the case of Jesus (peace be on him) as an example. What was beginning of the enormous tree of modern Christendom that we witness today with its branches encompassing the four corners of the globe and with the nations of Europe and America at the zenith of their prosperity under its shade? If you are not acquainted with the history of Christianity and if your imagination is also bereft of the power of flight, then hear the Messiah Jesus Christ himself. In giving a picture of his condition, he says, plaintively:

> "The foxes have holes, and the birds of the air have nests; but the son of Man hath not where to lay his head."[1]

1. Matthew Ch. 8 : 20.

This is an account of the life of the great Son of man before whom the progressive people of Europe, America, Australia, New-Zealand and South Africa kneel down in obeisance. Again how did Jesus of Nazareth fare in his personal life ? A handful of Jews, Pharisees and Gentiles, seizing hold of him placed on his head, a crown of thorns, spat on his face beat him with sticks, and in the end put him to the cross by the orders of a Roman magistrate ; where according to Christian accounts, he gave up the ghost lamenting :

"My God, my God, why hast
Thou forsaken me"?[1]

All his disciples who numbered only twelve deserted him and some of them did not even hesitate to curse him so that they may save their own skins. If a religion with such a humble beginning can today dominate the entire world, why can not the Ahmadiyya Movement, particularly, when at the death of its Holy Founder, no less than four hundred

(1) Matthew 27:46

thousand persons subscribed themselves in loyalty to his service and some of his votaries suffered death by stoning because of their faith in him and gave up the ghost chanting His praises rather than turn away from their duty in devotion to their Master. It is evident that the ascendance of Ahmadiyyat is synonymous with the supremacy of Islam, for, the Ahmadiyya Movement is not something foreign to or separate from Islam ; on the contrary, it has been raised to serve and strengthen Islam to faith taught by Messenger of Allah (peace and blessings of God be on him). So ponder well and understand and be not of the doubters,

The fourth possible cause is lack of appreciating the difference between Jalal and Jamal.

The fourth possible reason for such misgivings is a lack of understanding, on the part of the people, of the difference between the Divine attributes of Majesty (*Jalal*) and of Beauty (*Jamal*). They are unacquainted with

the Divine laws that work out the progress of the dispensations of Jalali and Jamali reformers in different ways. That is why such people, finding the other arguments unanswerable, generally express their misgiving that the brotherhood founded by the Holy Prophet (peace of Allah be on him and His blessings) spread over about one third of the known civilized world in the short period of fifty years, but that Ahmadiyyat is still the target of the kicks of every Tom, Dick and Harry after a lapse of some seventy years and there is no sign yet of its world-wide ascendancy. It should be noted in this context that the Holy Prophet (peace be on him and blessings of Allah) is the Master and Sovereign whereas the Promised Messiah (peace be on him) is his servant and naturally, therefore, there must be a difference between the master and the servant and this distinction is well known and well understood by every true Ahmadi and,

in fact, all Ahmadis feel genuine pride in it.

Besides, this misconception has arisen on account of a failure to appreciate the difference between the dispensation of Majesty (Jalal) and dispensation of Beauty (Jamal). One who has made a careful study of Divine dispensation must be well aware that spiritual reformers fall into two categories. To the first category belong the reformers who are sent with a new Law, as, for instance, Moses and the Holy Prophet of Islam (peace of Allah be him and blessings) who were sent, in their own appointed time, with the law of Torah and the Holy Quran, respectively. The second category of reformers comprises such as are given no new law ; that are in fact raised to serve existing *shariat* and to consolidate it, as for example, the Messiah Jesus Christ (peace be on him) and the Promised Messiah (peace be on him) Founder of the Ahmadiyya Movement, who were not given a new law but were sent to serve the Mosaic and Islamic Sharia, respectively.

The law-bearing Prophets are called *Jalali* Reformers, for in order to consolidate and enforce the new law, they are granted temporal power in addition to the gift of prophethood, for the obvious reason that law cannot be enforced without it. Such Prophets are, in addition to being teachers in religious questions, wisdom, spiritual disciplines and inculcation, also temporal sovereigns of their people and empowered to egislate and punish offenders and lawbreakers, in the course of their own lives. And accordingly as circumstances require, they have to go to war against their enemies ; and in normal conditions, their policy is based on the complex principle of counsel and penalty. But, as against this, the *Jamali* Reformers, raised to serve an existing Sharia are not granted temporal power in the initial stages. Instead, they work in a peaceful setting through reason, argument and heavenly signs, with

humility. Their policy is normally based on the dual principle of good counsel and forgiveness, as was the role of the Founder of Christianity, in the Mosaic dispensation and that of the Promised Messiah, Founder of the Ahmadiyya Movement, in the Islamic dispensation.

The rate of progress in the two systems.

In respect of *Jalali* Prophets (the Prophets of majesty) the way of Allah is that they appear like the flash of lightning and the clap of thunder and in the twinkling of an eye dominate their sphere of world. For, it is recessary, in their case, that in their limited life-time, they should consolidate and enforce the Law they bring. But the advent of the *Jamali* Prophets (the Prophets of beauty) is like a delicate and soft stalk which grows slowly from a stem to a plant and from a plant to a sapling and from a sapling to a giant tree. In illustration of

this the Holy Quran says:

"Muhammad the Prophet of Allah and the companions with him are in their majestic glory like unto a stone which is hard on the unbelievers breaking into pieces whaterver it strikes against, but between themselves they are tender and generous. This similitude concerning them is found in the Torah (the old Testament). But their similitude in the Evangel (the new Testament) is that of a new grown stalk which puts forth its soft petals and then gradually grows firm and thick and then balances its weight firmly on its trunk; its growth pleases the husbandmen but the unbelievers gnash their teeth at its sight." [1]

In this verse, a marvellously graphic picture of the Holy Prophet's (peace and blessings of Allah be on him) two advents

(1) Sura Fa'th

has been drawn. The first advent, made in his own august person, was a majestic *(Jalali)* appearance in glory like that of the bearer of the Torah when events justfied the simile of a stone hard on the disbelievers crushing whatever it hit and the defensive push of the Muslim arms shattered the enemies into bits and in an incredibly short time the followers of our master the Holy Prophet (may my life be devoted to his service) overran the greater part of the then known world. As against this, his second advent which was ordained to take place in the latter days according to the Quranic prophecy through a deputy reflecting his spirit and attributes, was to be a *Jamali* appearance of grace, clemency and beauty which has materialized in the soft manner of the bearer of the Evangel, like a slow-developing stalk.[1] The heavenly

1. i.e. Muhammad the Prophet of Allah (blessings of Allah be on him and His peace) will bring up a future people in the disciplines of Shariat (through a deputy reflecting his attributes and spiritual powers)

husbandmen are happy at the slow but sure growth of this stalk but the disbelievers are gnashing their teeth, fearing lest this stalk should grow into an enormous tree overshadowing them all. Incidentally, it should be noted that, according to the law of nature, a slow-growing object survives long. The second round of Islam's prosperity will therefore, by the grace of Allah, be long-lived, even eternal.

In short, it is the way of God that the Majestic *(Jalali)* dispensations come like lightning and thunder and in an instant dominate the whole scene, as happened during the time of Moses (peace be on him) and in the day of our Holy Prophet peace of Allah be on him and His blessings) ; and in respect of dispensations of *Jamal* (beauty) the way of God is that they grow gradually and reach their zenith in the fullness of time, as it happened in case of the Messianic dispensation of Jesus and as it will happen in the case with the Ahmadiyya Movement. There is thus no analogy

between the two and little justification therefore to judge the progress of the Founder of the Ahmadiyya Movement and his community by the yardstick of the rapid rise of the Holy Prophet (peace of Allah be on him and His blessings) and his companions, which flashed across like lightning. The two are designed to pursue different methods and different courses and their cases are not identical. The progress of the Ahmadiyya Movement can however be compared to the rate of progress of Christianity, for, both movements are *Jamali* in character and their expansion has to be necessarily gradual according to the set way of Allah. There is before us the history of Christianity : how it had to go through a long chain of travail and trials from its beginning during the first three hundred years of its course: so much so, that during their long early period, Christians had to take shelter in dark and narrow catacombs. suffer-

ing diverse hardships and persecution. But when this tender stalk started growing and the hour of Christianity's ascendancy struck, those who had hitherto been trampled under the feet of the people became rulers of empires and currently held the position of world leadership. Could one give so judging things by their apparent features, imagine, on seeing Jesus in his day or his followers in the course of the first three centuries of Christianity ? Certainly not ?

Dear friends, why do you then entertain doubts about the ultimate ascendancy and supremacy of the Ahmadiyya Movement. You should be grateful to God for, He is favouring you with a far greater success and far greater prosperity at a much quicker pace than was granted to the people of Jesus; and this is solely due to the blessed name of the Holy and exalted Muhammad (peace of Allah be on him and His blessing) for, in him, i

centred every hope and "on him is our utter dependence."[1] Indeed through hardly seventy years have passed after its advent and the offshoots of this Divine commune have already spread out far, in most countries of the world. Everywhere, in England, in Germany, in the Netherlands and Sweden, in Switzerland and Spain, in the two Americas; in Nigeria, in Ghana, in Liberia and Sierraleone, in Kenya, Tanganyika and Uganda, in Mauritius, in Israel, in the Levant, in India, in Ceylon, in the Malayas and in Indonesia, in Borneo and the Philippines, etc. The workers of the Ahmadiyya Movement are engaged in the spread of Islam and are labouring for its renaissance day and night and the activity and influence of these Missions of Islam is posing a challenge to Christianity and to polytheistic forces and an atmosphere of appreciation of the beauties of the role of Islam is

1. This is part of an hemistich of a couplet of the Promissed Messiah, Founder of the Ahmadiyya Movement. He says "As Messiah, I too should have faced the Cross, had there not been the name of Ahmad on whom I am utterly dependent".

supplanting the spirit of criticism. Ponde well and say whether one can have an misgiving as to the growth of this tende stalk into a powerful tree ? One need not g far : here in our own home and a grea upheaval took place last year in Pakistar It was put down firmly by a dutiful govern ment. The sensible section of the nation als condemned it. Is it not evidence of the fac that even the people, who, because of thei short-sightedness, want to crush this stron pillar of Islam and its striking sword-arm i the field of missionary campaign have begu to realize that this plant is fast growing int a tree? This indeed is due to the grace c Allah, and true grace is that to which eve the opponents testify.

Some prophecies of the Promised Messiah regarding the ascendancy of Islam and the Ahmadiyya Movement

Before concluding this wide subject whic I have tried to touch upon in a brief ou

line, on account of the disability imposed on me by my present indisposition, I reproduce some of the sayings and prophecies of the Promised Messiah (peace be on him), so that if my feeble voice fails to brace up some wavering mind, the powerful revelation vouchsafed to the Promised Messiah (peace be on him) may provide sustenance for the weak of heart. First of all, I take up the announcement which he made, not on the basis of and particular revelation, but espying in the distant horizon with his farseeing spiritual eye, the great change in the offing. He says with great feelings of innermost pleasure :

> "There is at present a great enthusiasm in the heavens for the call to the truth. Angels are descending on good-natured souls. The minds of the unbiased thinkers of Europe (and America) are inclining towards this direction.
>
> The pulse of the spiritually dead

has suddenly started beating life-like.

The wise now bid goodbye to Trinity.

Again have they offered to serve with their lives the Fountainhead of Unity.

Indeed some bright flower has blossomed in the garden of faith.

The morning breeze comes intoxicated from the flower-bed.

Now is coming to me the sweet smell of my Joseph.[1]

I wait for him even though you may call me insane."[2]

Again he says about the future prosperity of Islam and the Ahmadiyya Movement :-

"The time is approaching when God will grant world-wide popularity to this Movement and this dispensation will spread in the East and the West and in the North and the South ;

(1) Joseph here stands for the glory of Islam which is the lost heritage of the Muslim people as Joseph was lost son of the Prophet Jacob.
(2) *Burahin-i-Ahmadiyya Vol. V.*

and in the world. Islam and this movement will become synonymous terms. This is the revelatiom from God on high for whom nothing is impossible".[3]

Again on another occasion he says :-

"O mankind ! hearken, this is the prophecy of God who made the heavens and the earth. He will spread this Movement in all the countries and will give it supremacy over all through reason and argument. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus son of Mary descend from the sky and then their children who survive them will also pass away and none of them will see Jesus son of Mary coming down from the heaven. Generations

(3) *Tohfai-Gola-awiah page 56.*

of their posterity will also perish and they too will not see the son of Mary descending from heaven. Then God will create restlessness in their hearts: that the day of the glory of the Cross had passed away and *the world had taken another shape* but Jesus son of Mary had still not come down from the sky. Then all the wise people will discard this belief and the third century from today will not have completed when all those who had been waiting for Jesus, both Muslims and Christians, will despair of his coming and, entertain misgivings and shall give up their belief and there will be only one faith in the world and one Preceptor. I came only to sow the seed. That seed has been sown by my hand. It will now grow and

blossom forth and none dare retard its growth"[1]

Explaining further this unparalelled ascendancy, the Promised Messiah has said :

"God the Excellent has informed me again and again that He will grant me great glory and will instill my love into the hearts of people and will cause my movement to spread in the entire world and will make my sect supreme above all other sects and members of my sect shall attain to such excellence in knowledge and learning that by the light of their truth and by the dint of their arguments and signs, they will confound all. Every nation will drink of this fountain and this Movement will grow and prosper, so that finally it will encompass the whole world.

(1) *Tazkaratush-Shahadatain pp. 64—65*

Many obstacles will be encountered and many trials will come. But God will remove all of them from the way and will fulfill His promise. And God spoke to me saying: "I will shower blessings after blessings on you so much so that kings (and heads of states) will seek blessings from thy clothing." So O ye who hear, remember these words and keep these prophecies secure in your boxes, for, it is the word of God which must one day come to pass".

Finally giving a picture of the world-wide ascendancy of Islam and the Ahmadiyya Movement, he says:

"I saw a river like vast ocean which is zigzagging in its course, like a snake, flowing from the West to the East and then suddenly changing its directon, it started moving in the

opposite direction, from the East to the West."[1]

This is the ultimate picture that has to take shape through the Ahmadiyya Movement when, in a manner of speaking, the entire face of the world will be changed and the peoples of Europe and America will surrender to the beauties of Islam and there will be *a new earth and a new heaven* and this world -wide revolution will be achieved through spiritual forces.

Can a true Ahmadi ever entertain, ever for a moment, the least doubt about the forthcoming ascendancy and victory of Islam and the Ahmadiyya Movement in the face of these powerful prophecies emanating from the Creator, Master, Lord of the world the world, the All-Knowing and Almighty God, only out of fear of existing environmental dangers and the current prosperity and progress of Europe and America and Russia? The undou-

(1) *Tazbarah*, P 548

bted truth is that which the divinely inspired Messiah has proclaimed :

> "This is indeed the decree of Heaven and must come to pass in any case." [1]

Tadbir and Taqdir

But this divine decree naturally lays great responsibility on the shoulders of all Ahmadies and indeed on all true lovers of Islam as well—that they should day and night work most diligently, devotedly and selflessly for the propagation of the truth and shirk from no humanly possible sacrifice so that, as in all divine plans *Tadbir* (human effort) should combine with *Taqdir* (Divine decree) to bring about the above mentioned phenomenal change.

"And our last word is that all praise is due to Allah, the Lord of the Universe."

---

(1) Tazkarah P. 449

REWARD

Those who are not familiar with Divine dispensations and have little knowledge of the ways of God about their ultimate ascendancy, are apt to wonder how the Ahmadiyya Movement will, with its present humble position and comparatively slow rate of progress as compared with secular organizations, attain its objective of world-wide spiritual conquest. They should know that the progress of Divine Movements is, as a rule, slow in their initial stages and except to those who are gifted with keen perception and insight, the tree that the seed is designed to develop into, is seldom discernible in the incipient seedling. This brief treatise furnishes the answer to the question set out above. I appeal to all sensible and good-natured persons to be in foremost in accepting and in coming forward in support of the Truth that has manifested itself through the Ahmadiyya Move-

ment for the final triumph of Islam. Their lack of support will not of course do any harm to the Truth, but by holding back they will only shut the door of God's blessings upon themselves while those who extend their support to it will earn great reward with little effort. For, as the Promised Messiah, the Founder of the Ahmadiyya Movement, has said :-

> ' You are offered a great reward as a free gift for your help and support, O brother. The triumph of Truth is decreed by Heaven ; it must come about in any event'.

Mirza Bashir Ahmad,

Rabwah,
October 4, 1957.